

W. Graydon

THE RELIGIOUS MUSEUM.

"DO GOOD IN THY GOOD PLEASURE UNTO ZION." — Ps. l. 18.

EDITED BY THE REV. ROBERT F. N. SMITH, OF NORTHUMBERLAND, (PA.)

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REVIVAL IN PEACHAM, (VT.)

From the Boston Recorder.

(Concluded from page 163.)

In September, the work became more general, and continued greatly to increase for several weeks. Scarcely a day passed without bringing tidings of new instances of awakening, and of hopeful conversion. In that month, four persons who could not be present at the following communion season, on the first Sabbath in Oct. were admitted to the church; and on that day, 44 were added. This most seldom scene was evidently blessed to the awakening of others, who, hitherto, had been little affected with what the Lord had done before their eyes. The work had now extended, in a greater or less degree, into almost every part of the town. Religious meetings were multiplied, and old and young flocked together, to hear something concerning the way of salvation. From about the middle of Oct. until the February following, I know not that a single evening passed without some religious meeting in one part of the town or another; and not uncommonly there were two, or three, or four; and on Sabbath evenings six, or seven, or eight each well attended by people in the neighborhood. Even little boys, from 15 years old, down to 10, or under, held their meetings for prayer, and other religious exercises. In all companies almost, the things of the kingdom of God commanded attention. In the store of the merchant, and in the shop of the mechanic, conversation readily turned upon religious subjects.—Men, women, and children, and persons of every various character, common to mankind in an unrenewed state, were anxious to “flee from the wrath to come,” and sought an hiding place from the impending storm. To formalists, and moralists, who were “alive without the law once, the commandment came, sin revived, and they died;” and, renouncing all dependence on their own righteousness, they fled to the blood of Jesus, for pardon and salvation.—The profane and impious blasphemer, trembling and astonished, in view of his own accumulated guilt, and of his Maker’s forbearance, and long-suffering, and grace, was brought to cast down the weapons of his rebellion, and to exchange his oaths and curses, for the language of prayer and praise. The intemperate person, forsaking his cup, and wondering that there should be any way of salvation for one who had so debased himself by sin, fled “for refuge to the hope set before him,” and learned to “draw water from the wells of salvation.” The worldling, convinced that “riches profits not in the day of wrath,” and that, “if any man love the world, the love of the Father is not in him,” was induced to let go his hold of the world, and to choose “that good part which shall not be taken away.”—The young, amazed at the eagerness with which they had pursued the vani-

ties of the world, and wondering how they could ever think they found enjoyment in them, forsook the house of mirth, to “take up the cross, and follow” Christ, and bore their testimony to the truth of what they once thought a chimera, that “the ways of wisdom are ways of pleasantness, and all her paths are peace.” Even little children, sensible that they were sinners, and needed an interest in the love of that blessed Saviour, who said, “Suffer little children to come unto me, and forbid them not,” leaving their childish sports, took delight in reading their Bibles, in listening to religious instruction, and in the retired duties of the closet, and shouted “hosannas to the Son of David.” Yes, and some aged sinners, too, having grown old in the rejection of the offers of the gospel mourning over a misspent life, and “clothed with humility,” hopefully bowed, at last, at the feet of Jesus, and, with adoring gratitude, accepted that salvation, which they had so long, so obstinately, and so ungratefully refused.

The week preceding the first Sabbath in December, was, with us, a memorable week, and that Sabbath a memorable day. Three days of that week were devoted, by the church, and a numerous listening assembly, to hear the relations of candidates for admission; and on the Sabbath, 69 persons together, publicly confessed their Saviour, and entered into solemn covenant with God, and with his people; 35 of whom were young men, and boys, from 24 down to 11 years of age. On such an occasion, who could forbear to exclaim, with grateful admiration, “This is the Lord’s doing; it is marvelous in our eyes.” Though the work still continued, new subjects of it now became less numerous. Yet, from that time, to the first Sabbath in August, following, 74 were added; so that the whole number received, within one year, from August 3, 1817, to August 2, 1818, inclusive, was 203. Some have been received at every season of communion since; and the whole number is now 225.

It would protract this communication too much, to descend, minutely, to particular cases. But it may be proper to observe, in general, that, according to the relations given by the subjects of this work, the means by which they have been awakened from a state of carelessness and stupidity, have been very various; as have also the particular exercises of their minds, while under serious impressions, antecedently to their experiencing what they hoped was a saving change. All, however, seem to have been led to such a discovery of their wickedness, both of heart and life, as to produce a thorough conviction, that they deserved to be excluded forever from the favor of God; that, in themselves, they were utterly undone; and that their only hope was in the mercy and grace of that God, against whom they had so grievously sinned. Through the atonement of his beloved Son, “the Lamb of God, who taketh away the sin of the

world.” In stating those exercises of their minds, which have induced them to hope that they had “passed from death unto life, they have expressed their belief in the ability and readiness of the Lord Jesus Christ, to save unto the uttermost, all who come unto God by him;” cordial affection for this precious Saviour; love to God, as a Being of infinite perfection, delight in his holy law, and joy in his absolute and universal government; abhorrence of sin, as being contrary to the nature of this holy God, with a desire to be delivered from this evil and bitter thing; great pleasure in reading the Holy Scriptures, in attending to religious instruction, and in the duty of prayer; peculiar affection for the followers of Christ; and earnest desires to be enabled to walk “in all the commandments and ordinances of the Lord,” with a sense of their entire dependence on the power and grace of God, to keep them from falling, and to lead them in the way of righteousness and peace.

It is not uncommon in seasons of revival of religion, for the word to prevail, almost exclusively, among persons of a particular class. Sometimes heads of families have been called, in considerable numbers, while the youth have been almost entirely unaffected. At other times, the youth have been graciously visited, while heads of families have been passed by. Sometimes too, a considerable number of one sex have been taken, while those of the other have been left. But among us, no such marked distinctions have been made. The Lord has, indeed, exercised his holy sovereignty; but it has not been in this particular way. Yet one has been taken, and another left. Some, too, who appeared to be as far from God, and as far from righteousness as possible, have been made hopeful subjects of renewing grace; while others, who appeared to be standing, as it were, at the very door, there is reason to fear do still remain without. Yet the proportion of hopeful converts among males and females, and among the aged, the middle-aged, and the young, has not been very unequal. Possibly, a more particular statement here, may be gratifying to some readers. The number of males, who have united with the church since the revival commenced, is 101; of females, 121. Under 15 years of age, 27; from 15 to 25 years of age, 79; from 25 to 65, 119. The oldest person admitted was a man, aged 65; the youngest a little girl, in her ninth year. Among them all, there was one widower, and 5 widows; 26 husbands with their wives; nine husbands, whose wives were already professors; four wives, whose husbands were professors; eight husbands, whose wives are non-pros; 25 wives, whose husbands are non-pros; and 121 unmarried persons, 10 of whom have since entered into the married state. More than half the whole number had never been baptized.

The following facts appear to be too remarkable, and too interesting, to be excluded from this narrative. We have, residing here, a venerable saint, a widow, four score and nine years of age, who has been a professed disciple of Christ, and apparently walking closely with God, more than 75 years. No one, probably, has been more engaged and importunate at the throne of grace, for a revival of religion, and for the salvation of her beloved descendants, and of all this people, than this "mother in Israel;" and there is reason to believe, that her prayers have been remarkably answered, in blessings of grace bestowed on her immediate connexions. Among those who have made a public profession in this precious season, she numbers one son, one son's widow, two son's wives, 16 grand-children, eight husbands and wives of grand-children, and ten great grand-children; 38 in all; comprising a majority of all her descendants, residing in this town, who were not already professors, and who have attained to the age of ten years. Her other children, and some grand-children, were professors before. In view of this display of divine grace, her language is, "Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation!" And she now appears just on the wing for the world of glory. Ye mothers, think what blessings you may draw upon your children, and your children's children! * * * * *

LEONARD WORCESTER.

Peacham, March, 1819.

DOMESTIC MISSIONS.

Extract from the Twentieth Annual Narrative of the Connecticut Missionary Society.

From the Connecticut Courant.

The Rev. Nathan B. Derrow, was employed thirty weeks in Ohio and Indiana. During this period he travelled two thousand seven hundred and thirty miles, and preached one hundred and sixteen sermons. He assisted in the formation of a Bible Society, and was instrumental in establishing several Bible classes. He observed that as the number of ministers of the gospel increased, there was an increased attention to gospel ordinances.

The Rev. Orin Fowler, received an appointment for a year as a Missionary to the State of Indiana. He was ordained for this purpose, at Farmington, in June last, by the North Association of Hartford county, and immediately set off on his journey. His travels were by the way of Buffalo to the Connecticut Reserve. On his journey, he preached and visited as occasion offered. In about six months he travelled two thousand one hundred and eighty-three miles; preached one hundred and twenty nine sermons; visited two hundred and fifteen families; and admitted fifty-nine persons to the privilege of church membership. His circuit included ten counties, in the middle and eastern parts of the State, until about the 12th of November when he turned his course towards the Wabash, where he expected to continue two or three months, and then to return to the field which he had before occupied.

In every direction the people were anxious to hear the word preached. Though he preached almost every day, and conversed constantly in families, without giving himself time to study scarce an hour, yet he was able to supply but few of the pressing invitations. Many of his hearers of both sexes travelled through the woods, eight, ten, fifteen, and some twenty

miles, on purpose to hear preaching. So urgent were the people from all quarters, that when he last wrote, he had made appointments for seven weeks forward, in nearly as many different counties: and also made arrangements to administer the sacrament three times, and to form two churches within the same period. He made it his constant practice to visit families, converse and pray with them. This he thought the more effectual kind of preaching in that country.

The anxiety of the people to see more Missionaries was surprisingly great. He was often desired to thank the Missionary Society, and to request that more Missionaries might be sent. While their trials and difficulties in the wilderness must be necessarily great, the prospect of usefulness is bright. He had taken a circuit of sixty miles, and had already seen the good fruit of his labors. The people have been in that country for so short a time, and are in so low circumstances, that the most to be done, for years to come, must be done by Missionaries.

The Missouri Territory has opened a vast field for missionary labor. The Rev. Timothy Flint, was stationed at St. Charles, on the Missouri River, and labored in adjacent towns. He also added Green's Bottom, a new settlement ten miles above St. Charles, to his missionary station. He was not however confined to these places, but itinerated up the Missouri and the Mississippi, and frequently crossed these rivers, and preached every opportunity when the people could be collected. The situation of the people where he travelled, he represents as being generally deplorable. Many of them live and die without any thought of eternity. So engaged are they in making new settlements in the woods, that they seem disposed to regard nothing besides. But with respect to many it is otherwise. They are willing to hear instruction from God's word. He took a peculiar satisfaction in distributing the Bible; and in seeing in his extensive circuits, the Bibles which he had distributed, and in hearing from the people their cordial expressions of gratitude to the benevolent donors. "I could give," he observes, "a thousand details of the evident good resulting from this blessed charity." One striking instance he mentions of a young man, the son of a hardened unbeliever and a champion among that class of men. He had received a Bible, had read in it, and from reading it was persuaded that it was his duty to attend public worship. His father was angry, and gave him his choice either to give up his Bible and public worship, or leave his house. The father was very wealthy, and the young man just married and unprovided for, but he chose the latter. He left his father's house, and was under the necessity of making great exertions to support his family; and declared that he was determined to cling to his Bible at the risk of all consequences. Mr. Flint took many of his missionary tours on foot. He travelled eighty miles in a week; crossed the Missouri sixteen times in seven weeks, and sometimes when the crossing was very hazardous. He assisted in the instalment of the first Protestant Minister that has been known to be settled west of the Mississippi, and north of the Arkansas. In his excursions he saw many families from Connecticut; and things appeared more encouraging than in any part of the country he had seen.

The Rev. Salmon Giddings, is stationed at St. Louis, Missouri; but makes frequent excursions into the country to preach the gospel, and had formed several churches. In Bellevue, is a church which he was instrumental of gathering. In returning to this place after a year's absence, he was received with the highest expressions of esteem and joy. The church had increased in numbers, and retained its purity.—Christian professors honored their profession. He also gathered a church at Richwood. When he first visited this place the people were opposed to gospel institutions; but they soon became friendly to gospel order, and ready to subscribe liberally for its support.

In various places he preached to attentive audiences. His tour through the country was greatly encouraging. God appeared to be silently working on the hearts of the people. There was an increasing attention to divine things, and an earnest desire to enjoy the means of grace.

In a letter of late date, he says he had preached regularly at St. Louis, since his preceding communication except that every fourth Sabbath in each month, he preached in the country. He had instituted a Sabbath school in St. Louis, which was well attended, and he preached a lecture every Sabbath and Friday evening. There appeared a more than usual attention to the things of religion. A number were deeply distressed on account of their sins, and some were rejoicing in hope that they had met with a saving change. The people were about to erect a house for the public worship of God.

The prospect of good in that country, arising from missionary labors, he thinks is daily increasing, as is the call for more Missionaries. God has not suffered the labor which has been bestowed on his vineyard to be in vain. The fruits of it are already seen; and "may we not hope they will continue, spring up, and ripen for years to come?" People in the country are surprised at the alteration in St. Louis, within two years; and alterations for the better are visible in almost every place where missionary labors have been bestowed." Seven churches are already formed in that region. One of them has a pastor, and another a minister residing among them. The remaining five are dependent altogether on missionaries for a supply.—The two most distant from each other are not less than one hundred and forty miles apart.—"These destitute churches," says Mr. Giddings, "are calling on me for preaching, and consider themselves as under my pastoral care. I can feel for them, and pray for them, and that is the most that I can do for some of them."

From the Boston Recorder.

Triumph of Faith over Death and the Grave, as exemplified in the sickness and death of a young lady in the vicinity of Boston.

The following was principally taken down by her friends, from time to time, as it proceeded from her lips:

To a friend she remarked:—"Oh, my dear friend, remember my dying words. I cannot express to you what I have just felt; never did I know what it was to be happy before; never did I think there was such a happiness beyond the grave, as I now see; never did I think our Heavenly Father was so kind, as I now find him. And Oh, my dear friend, He will be as kind to you as he is to me, if you seek him. Take care of your soul, and do not put it off to a death-bed, and a dying hour, and then have both pain of body and of soul too. Seek ye the Lord while he may be found, call upon him

while he is near. Once, I never could think of dying in my young days : never could bring my mind to the thoughts of death. But now I can say I know I am a child of God ; and I long to be gone, to be with my Saviour. You see that there is no age excluded ; the young as well as the old must die ; be ye therefore also ready, and prepared, for the Son of man cometh in an hour when ye look not for him. Christ is merciful to all that call upon him ; for he says, " Come unto me all ye that are weary and heavy laden, and I will give you rest." Oh, pray this very night, that your soul may be taken care off, if you can only say, " Lord have mercy on me." I have thought that Christ had cast me off forever ; that he would never manifest himself to me ; but now you see that he has, and I am going soon to be with him. When I am gone, look at me, (my corpse) but do not mourn. Think that I am happy, and come thou and follow me. Oh how happy ! Is it possible there is such happiness beyond the grave, for feeble mortals. O may I wait my appointed time. Roll on ye lingering moments. Come thou whom my soul loveth ; why are thy chariot wheels so slow." To a young person, she exclaimed, " Oh, my dear friend, seek religion while you are young ; leave it not till a dying hour ; go to Jesus, and he will accept of you. The joys of religion I never knew till last night —you have no idea of them—they are unspeakable." Being asked what she thought of those who were brought to a death-bed, without an interest in Christ, she exclaimed, " O, wretched indeed. My Redeemer is very precious to me. I should be glad, and rejoice to go to him ; but I wish to be patient. His time is the best. O ! Is it possible that I am going to my Saviour. O what joy ! I am too happy for such a wretch."

At another time, she asked, " Am I not soon going to rest with my Saviour ? It seems too much for flesh and blood to realise. My Redeemer is mine, and Oh—I am his ! unspeakable happiness." She then appeared in a solemn prayer.

A young friend who attended her in her last hours, entered her chamber in the night, she extended her hand, and said, " My dear friend, I wish a thousand blessings upon you and this dear family. The Lord is not ready for me yet, he will take me when he is." On being asked if she felt willing to leave her friends, she replied, " O yes ; I am willing to leave them all, my husband* too ; and wish to have them all come to Christ, and be happy. I find it one thing to lie and dread death, and quite another to lie and let upon it. I have experienced both. How precious is Christ ! Joy unspeakable and full of glory. Happy, happy souls, that ever go to the throne of grace." Her sister entering her chamber, she exclaimed, " You know

* She had, for some time previous to her sickness, been engaged to a young gentleman who was an officer on board a merchant vessel, trading to India, who returned, and found his intended companion in a dangerous condition. But as they were to be married on his return, her friends and perhaps physicians, advised to it, hoping it might be to the advantage of her health. But the summons had gone forth, that she must die. They were married ; but no alteration for the better. Her husband was obliged to return again in the same vessel, and leave his bosom friend, and the choice of his youth, to see her face no more in this world.

not how happy I am. Night before last, I realised, for the first time, the joys of religion. And Oh ! how lovely was my Saviour. I could have wished to have died then, but it was not the will of God. I verily believe I am Christ's forever. O death, where is thy sting ? O grave, where is thy victory ? Truly they are lost. O to taste the joys of heaven on earth ! none can but those who have been sprinkled with the blood of the Lamb."

" How long, dear Saviour ! Oh, how long Shall the bright hour delay ; Fly swifter round, ye wheels of time, And bring the welcome day."

" I often think of — —, and should be glad to see him once more. But it is not the will of God, and it is well. Tell him, as my dying words, to prepare for death, before he comes to a sick bed ; to seek an interest in the Redeemer before it be too late ; to seek him while he may be found ; for those who come to him he will in no wise cast out. Tell him there is grace enough for him, and all who will go to Christ, and then he will meet me in heaven, where all is joy, and where all tears are wiped away, and anxious cares ; where we shall meet to part no more forever. Tell him I hope he will be prosperous in this world, and eternally happy in a better. I have prayed for him, and left him in the hands of God. No one thing on earth detains me. I long to be unclothed of this body of clay, and to be present with my God ; but I must wait patiently my time. What should I do, what should I do without my Saviour." On hearing a bell toll, she said, " I wish it was for me. I sometimes think, how shall I pass through death, but Jesus is able and will be with me. I can trust myself in his hands. He is a friend who changes not, fails not, and he is mine."

On being asked if she still had the presence of her Saviour, " O yes," she replied. " I go to sleep, and I awake, and find myself still with him."

" He leads me to the place
Where heavenly pastures grow,
Where living waters gently pass,
And full salvation flows."

" Do, my dear young friends, leave the giddy maze of folly, and walk in wisdom's ways ; and take care of your souls, and not wait till your body is diseased and pained, but seek an interest in Christ, in the days of youth and health."

As some of her young friends stood weeping around her bed, when she was struck with death, she exclaimed, " Children ! weep not for me, but weep for yourselves, and be prepared for death. I fear no evil now, but only rejoice to think I am soon going. Come, Lord Jesus, receive my spirit."

The following is from a friend, who often visited her in her sickness, and who was highly gratified with her solemn, impressive, and heavenly frame of spirit.

When she was expressing her pleasing views of her Saviour, &c. it was remarked to her, that it was a great blessing to her that Providence had cast her into the bosom of such a tender, affectionate and pious family. She exclaimed, with great feeling, " O yes : if I had not my poor soul would have been lost." When asked if her Saviour continued to be precious, she exclaimed, " Altogether lovely ; not one temptation to disturb my peace. O how can I pay him for what he has done for me ; that I can never do ; I have been a vain wicked girl."— Before she had received the hope of assurance, she asked a christian friend, if she thought a per-

son might not have an interest in Christ, and yet not experience that love and manifestation which christians spoke so much of. She was told, it was believed that without something of it at some time at least, it was very doubtful whether they had heart religion. After it pleased the Lord to shew in upon her heart, and give her a discovery of his character as a Saviour, she observed to the same friend, " I now see and feel that to be true which you told me, and much more. Such light and joy I could not have believed could have been enjoyed by any one in this world." She often expressed with the most lively gratitude, her thankfulness to all who had been very attentive to her, as to soul and body ; and said she could not reward them, but her Lord and Master would. And most fervently and affectionately exhorted all christians to be faithful and plain to warn and instruct those who were in need of spiritual instruction. And never to give over, even when it should appear that it was not well received ; and mentioned her own case as one to encourage to a faithful perseverance. And here it may be proper to remark, that this person had made a profession of religion in a neighboring church, some six or eight months before. She afterwards thought, and her friends feared that she knew nothing of that faith which works by love, and purifies the heart, and overcomes the world ; and is productive of good fruits. In this state of mind was she, when seized with that prevalent and fatal disease, which terminated in her dissolution, (a consumption.) This, perhaps, was the cause of her profession of religion, rather than because the Saviour has said, " Do this in remembrance of me." But it seems this did not satisfy her mind, and reconcile her to God. But to make up the deficiency, she was presented with novels, and recommended to read them, to unburden her mind ;—which she now spoke of with the deepest horror and pity, for those unhappy creatures who had recommended such means to quiet a disturbed mind, and cure a diseased heart. But it pleased the Lord, as we have every reason to hope and believe, to sweep away these refuges of lies, and lead her to the great Physician, who washed her soul in his own blood, and gave her joy and peace in believing. And who supported her to the last moment in triumph, and then received her to a seat at his right hand, where are pleasures forever more.

Although the above recited case is by no means a singular one, for we (blessed be God) hear of many such cases ; but there is a vast difference between hearing and seeing. To hear that one had died triumphing in the faith, has caused our hearts to rejoice, perhaps even if the person was a stranger. But to see a friend just upon the threshold of Heaven, look back upon us with a countenance resplendent with its glories, and exclaim, " Oh ! the half was not told me, of the joys of the world to come, and the glories of Jehovah, which I am about to enter," fills the christian's soul with joys that cannot be expressed, and constrains him to say, " let me die the death of the righteous, and let my last end be like his."

THE ARCHBISHOP OF JERUSALEM.

The Syrian Archbishop of Jerusalem, Gregorio Pietro Giarve, has lately arrived in this country, and has taken up his residence in Frith street, Soho. He is in the dress of the Apostle St. James ; with the blue turban, a loose robe, &c. His long beard, and venerable apostolic appearance, attract great notice, and ex-